The Deofel Quartet And The Longusian Occult Tradition

The Longusian Occult Tradition

There is, among the authors who have used the term, a somewhat academic difference of opinion about the definition of the 'Longusian Occult Tradition' [1] with the difference concerning (a) whether or not the 1989 *Naos* compilation by itself defines the tradition and thus is the only primary source, (b) whether it is *Naos* and The Deofel Quartet (TDQ) [2] that together are the primary sources, (c) on whether it is *Naos*, TDQ, and *The Satanic Letters.* [3]

Several of the authors of texts concerning this Tradition have described it as ONA 1.0 with most stating that this early ONA was devoid of 'satanism' with Satan understood as only one of the many 'dark gods'. As one author wrote:

> "The Seven Fold Way as described in *Naos* is devoid of satanism both theological and ritual. Satan is mentioned in Part Two, Esoteric Sorcery; that is, in regard to the practical 'External Magick/Sorcery' associated in the Seven Fold Way with the second stage, that of External Adept [...]
>
> Satan/Shaitan is thus conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in Naos, with Atazoth described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept.
>
> The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months. The much vaunted 1984 *Black Book of Satan* is therefore just something temporarily used by an External Adept as part of their training; just one aspect of their pathei-mathos; one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'ceremonial temple' for between six and eighteen months.
>
> They then move on to the other tasks, the learning experiences, of the Seven Fold Way, one of which involves living alone in a wilderness area for between three and six months." [4]

A study of the facsimiles of typewritten letters in *The Satanic Letters of Stephen Brown*, 1990-1992, [3] reveals (a) that initially the ONA was based on private individual guidance, person to person, (b) with the individual expected to undertake, and learn from, the practical tasks of the Seven Fold Way (7FW), (c) with the "Way to real Adeptship being hard, and requiring years of effort [3, letter to Kimberly, 25th September 1992 eh] and (d) that since the 7FW involved self-initiation and following the tasks of that Way those who followed the 7FW were 'members' in the sense of being a link, part of a (causal) series separated and distinct from the first of that series, and distinct because the 7FW creates a:

> "genuine uniqueness of character [which] can only be forged through a certain isolation - through struggling alone, through finding solutions to one's own problems by one's own efforts." [3, Letter to Miss Stockton, 19th June 1991)

For being a

> "member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including *Naos*." [3, Letter to Kimberly, 25th September 1992 eh)

That is, the pre-1992 ONA was a seriation and did not imply as almost everyone not an ONA Adept has wrongly assumed that ONA 'membership' meant "the condition or status of being a member of an organized body."

‖ Seriatim (sīəriēi·tim), *adv.* (and *a.*) [med.L., f. L. *seri-ēs* after GRADATIM, LITERATIM.] One after another, one by one in succession.

1680 C. HATTON *Corr.* (Camden) I. 225 Ye judges did every one of them seriatim declare yt that board was a proper place of judicature of state affaires. *a* 1734 NORTH *Exam.* I. ii. § 80 (1740) 72 The Judges thought fit to give their Judgments, *seriatim*, after solemn Argument had. 1815 KIRBY & SP. *Entomol.* x. I. 303 If not content with taking them [*sc.* spiders] seriatim you should feel desirous of eating them by handfulls. 1838 DICKENS *Nick. Nick.* xv, Mr. and Mrs. Kenwigs thanked every lady and gentleman, *seriatim*, for the favour of their company. 1871 SPENCER *Princ. Psychol.* (1872) II. 343 This question subdivides into several questions, which we will consider *seriatim*.

b. as *adj.* Following one after the other. *rare.*

1871 EARLE *Philol. Eng. Tongue* x. 497 There are places where force would be lost by dividing it into two or three successive and *seriatim* sentences.

Seriation (sīəriēi·ʃən). [ad. mod.L. **seriātiōnem*, f. *seri-ēs*: see SERIES and -ATION.] Succession in series, serial succession; formation of or into a series.

1658 J. ROBINSON *Eudoxa* iv. 30 Where there is no fear of enormity, there may be a secure seriation of supremacy. 1866 ODLING *Anim. Chem.* 47 The acids of these two series presented..a marked parallelism in their constitution, seriation, and properties. 1874 LEWES *Probl. Life & Mind* Ser. I. I. 144 The demonstration that thinking is seriation. 1887 *Athenæum* 3 Sept. 299/3 In the seriation of the [chemical] elements certain gaps occur.

Furthermore, the 'various works' mentioned in the above quotation from the *Satanic Letter* to Kimberly are almost certainly the novels of The Deofel Quartet, with, as revealed aurally, the unconscious personal feelings and desires of the main characters can be made conscious by relating them to the spheres of the Tree of Wyrd and its attributions as described in *Naos*. For example, The Temple Of Satan relates to the third sphere of the Tree of Wyrd and its attributions such as Magickal Form: Ecstasy; Tarot Images: 6,14,17; Alchemical (symbiotic) process: Coagulation. (qv. Appendix B)

The Transition

A study of *The Satanic Letters* also reveals a development away from the private aural guidance given on an individual basis in the Seven Fold Way,

> "During the years mentioned, I was searching for suitable individuals, trying to recruit a few individuals to undertake specific esoteric tasks [...] We have moved on to the next phase of our strategy." [3, Letter to Mr. Austen, dated 26th September 1992]

This was a 'moving on' from where satan was only one of a pantheon of dark gods and goddesses (such as Atazoth and Darkat) toward an emphasis on 'satanism' *per se*, with this 'satanism' explained in several of the letters in Volume II, such as in the following terms:

> "Satanism is a form, like any other - a 'container' constructed in the causal world to effect certain changes. These are of an Aeonic kind. On the exoteric level, this form is Opposition, Heresy, Change - and also, on this basic level, a re-presentation of certain truths, of a certain spirit, or ethos, or way of living. With regard to the present Western civilization, it re-presents the original ethos, an ethos since distorted by the Nazarene and beliefs deriving from the Nazarene. [3, Letter to Lea, 23rd September 1990 ev]

In addition, there was an emphasis on Aeonic change, of "using magick and non-magickal

forms and means to achieve aeonic goals" [3, Letter to Mr. Austen 6th September 1992 eh] with fascism and National Socialism such 'non-magickal' forms, for:

> "although fascism as a creed had some links with the Nazarene Church, National-Socialism was, in essence, contradictory to Nazarene philosophy and ways of living. Most modern and authentic National-Socialist groups are anti-Nazarene (as witness Matt Koehl's 'New Order' in the US). But, essentially, the question is not about a particular type of political world-view, be it fascism or whatever, being contradictory or not to Satanism. The question is about all political forms being forms - structures which can be used, for a Satanic purpose, to achieve Satanic goals [...]
>
> it will be seen that Satanism, when understood correctly, is not solely about self-advancement - it is also about using magickal and non-magickal forms/energies to produce changes within societies which incline toward the fulfilment of Satanic aims." [3, Letter to Ms Vera 27th May 1992 eh]

In regard to using such 'non-magickal' forms:

> "all such individuals will be aiding Satanism, secretly - all will be acting to further Satanic goals. Naturally, what we mean by 'Satanic goals' is different from what most other 'Satanists' mean by such things. For the most part, these others have little or no knowledge and understanding of Aeonics, and possess no long-term strategy. In short, they do not really understand Satanism at all - for its essence lies in Aeonics, in this strategy." [3, Letter to Kimberly 25th September 1992 eh]

In the same letter Anton Long wrote:

> "The creation of such a [new] society is only a stage toward the final aim - there would still be perhaps some centuries of work to be done. To achieve this society - this liberation of a large number of people, if you wish - certain other things have to done. One is to de-stabalize present day societies; another, is to spread heretical and Satanic ideas."

It therefore seems apposite to describe 1990 or thereabouts as the beginning of the transition from ONA 1.0 to ONA 2.0 and thus exclude the Satanic Letters as representative of ONA 1.0, leaving only *Naos* and the Deofel Quartet as primary sources with the necessary qualification in the matter of that Quartet:

> "The novels of the *The Deofel Quartet* were written between 1976 and 1992 (that is, before the public Internet) and initially distributed by hand and by means of postal services. They express the apolitical nature of the Longusian tradition and present much of the diverse aural traditions as Anton Long received them: as stories about people, their interactions; their 'satanic' or esoteric views and beliefs; and about certain events that involved those people [...]
>
> To understand the Longusian tradition is to understand how The Deofel Quartet presences esotericism: as involving real individuals some of whom (as in Falcifer) may have an interest in Satanism and the Occult, and some of whom (as in The Greyling Owl) are not interested in, or appear not to be interested in, Satanism and the Occult. As readers of such works as Falcifer and The Giving and The Temple of Satan discover, esoterically the tradition is beyond the causal abstraction, the causal form, termed Satanism." [5]

It therefore is possible to conclude, as some have done, that ONA 1.0, expressed in *Naos* and in TDQ was non-political and not concerned about changing the external world, only about the personal development of a few individuals, of various types with various interests and personal goals, primarily by a Seven Fold Way combined with occasional guidance from someone who had already undertaken a quest along that esoteric path.

As described in TDQ, these interests and goals include: for Conrad in Falcifer, sorcery and satanism; for Lianna in The Giving, an ancient pagan tradition and finding a mate; for

Mickleman in The Greyling Owl, academic advancement and sexual trysts; and for Melanie in The Temple of Satan, a general dissatisfaction with her life and a gradual falling in love. Hence the association of the characters with the septenary planets, the Alchemical Process, and the septenary pathways, as indicated in Appendix A.

ONA 2.0

There is no dispute regarding post-1992 ONA material, which divides into three categories.

Category One. Those signed by Anton Long, and published under the ONA acronym, the post-1992 acronym O9A, or the 'Order of Nine Angles' name, that extended the esoteric philosophy described in *Naos* to include O9A type satanism and propaganda in favour of National Socialism be it of the Third Reich variety or the revisionist 'ethical National-Socialism' version distributed post-1998 under the Reichsfolk moniker. Several of the authors of texts concerning the Longusian Occult Tradition have described these post-1992 writings as ONA 2.0 as opposed to ONA 1.0

These writings by Anton Long can be found in two compilations which, together with post-2012 articles by others about the ONA/O9A, consist of 2595 pages. [6]

Category Two. The material produced by self-described followers or members, or those described by others or alleged by others to be followers or members, of the ONA or of what post-1992 was described as the O9A.

Category Three. Those writings wrongly attributed to Anton Long by others, such as those in the second category above, an example being the three volumes published under the title of *Hostia* with that misattribution well-described in the text *Hostia: History, Authorship, And The O9A*. [7]

Such a mistaken attribution is symptomatic of the material produced by and the views of those in the second category who we might describe as the 'o9a charlatan crowd' and who without exception have not undertaken the physical challenges advocated in *Naos* for an External Adept [8] nor the three to six month rite of Internal Adept nor acquired skill in playing the Star Game, [9] and yet who have publicly pontificated about the O9A and in many cases formed their own 'O9A' nexion.

The 'o9a charlatan crowd' is one of the many reasons why The Seven Oxonians (Tau-Sigma-Omicron) developed The Hebdomian Way and why there has been a necessary distinction made between ONA 1.0 and ONA 2.0

Conclusion

Having read what has so far been penned about the Longusian tradition and the differences between ONA 1.0 and ONA 2.0, studied the source material (such as Naos, the Satanic Letters, the two compilations of 2595 pages) my conclusion is to favour *Naos* as the only primary source of ONA 1.0 which conclusion is consistent with what the author of *Naos* wrote at the time: of its Seven Fold Way being a self-contained guide to Adeptship and beyond.

A guide which, in hermetic terms makes ONA 2.0 with its 'o9a charlatan crowd' irrelevant, and which guide the Hebdomian Way surpasses in the context of a hermetic ἄνοδος for Lapis Philosophicus since it returns to the fundamentals of Hermetic philosophy as outlined in the tractates of the ancient Corpus Hermeticum. [10]

Omega-Beta-Gamma
August 2025 CE

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Footnotes

URL's valid as of July 2025

[1] Texts concerning the Longusian tradition include:

(i) Unravelling The ONA, https://www.scribd.com/document/836868004/Unravelling-The-ONA
(ii) An Alternative Modern Philosophy: A Personal View, https://archive.org/download/longusian-esoteric-philosophy/longusian-esoteric-philosophy.pdf
(iii) Longusian Occultism:The Question Of Primary Sources, https://archive.org/download/longusian-tradtion-primary-source/longusian-tradtion-primary-source.pdf
(iv) Primary Sources And An Esoteric Philosophy, https://archive.org/download/primary-sources-esoteric-philosophy/primary-sources-esoteric-philosophy.pdf
(v) Chapter 3 of Journey To Another World, https://archive.org/download/trouble-dm-o9a/trouble-dm-o9a.pdf

[2] The four novels, written between 1976 and 1992, are available in recent re-typeset editions with typos corrected and without the 'ONA/O9A branding' of the later (post 1994) digital editions: https://archive.org/download/deofel-longusian-collective/deofel-longusian-collective.pdf

[3] Volume I, https://archive.org/download/satanicletters-1/satanicletters-1.pdf

Volume II, https://archive.org/download/satanicletters-2/satanicletters-2.pdf

[4] Appendix One, *Naos And Satan.*

[5] Appendix II, *A Basic Introduction To The Deofel Quartet.*

[6] (i) *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (seventh edition), https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf (ii) *The Order of Nine Angles: Five-Dimensional Dark Sorcery*, https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

[7] https://archive.org/download/o9a-hostia/o9a-hostia-overview.pdf

[8] Two of the physical tasks suggested in *Naos* are, for men, running 20 miles in 2½ hours or less and cycling 100 miles in under 5½ hours.

[9] The Star Game is described in *Naos*, with an illustrated guide, *The Star Game And The Hebdomad: The Original Star Game*, available at https://archive.org/download/hebdomad-star-game-v1/hebdomad-star-game-v3.pdf

[10] The background to the development of the Hebdomian Way, and the Way itself, is described in *The Quest For Lapis Philosophicus:The Oxfordian Debate In Context*, https://archive.org/download/oxfordian-debate-in-context/oxfordian-debate-in-context.pdf

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Appendix A

Naos And Satan

The Seven Fold Way as described in *Naos* is devoid of satanism both theological and ritual.

Satan is mentioned in Part Two, Esoteric Sorcery; that is, in regard to the practical 'External Magick/Sorcery' associated in the Seven Fold Way with the second stage, that of External Adept. The context is the Occult vibration of names "to create or 'draw down' a particular force

or entity in a magickal working," with satan thus associated with the second septenary sphere, Mercury, with other spheres associated with other names, thus:

Planet	Word	Appropriate Workings
Moon	Noctulius	Hidden knowledge
Mercury	Satan	Lust/Indulgence
Venus	Darkat	Love/Enchantment
Sun	Karu Samsu	Prophecy/Revelations
Mars	Shugara	Death/Destruction
Jupiter	Davcina	Wealth/Success
Saturn	Vindex	Chaos/Disruption

In this guise, 'satan' is one of many archetypes - or supernatural entities - employed in External Magick. As an archetype associated with the sphere of Mercury it - he/she/they {1} - is/are linked to an alchemical process, and as a'dark god' - Shaitan - to one of the paths linking the seven spheres:

The Alchemical Process

Stage	Process	Word	Sigil	Season	Form
☽	Calcination	Nox		Aries	Night
☿	Seperation	Satan		Scorpio	Indulgence
♀	Coagula-tion	Hriliu			Ecstasy
☉	Putrefac-tion	Lux			Vision
♂	Sublima-tion	Azif		Libra	Blood
♃	Fermenta-tion	Azoth		Capri-corn	Azoth
♄	Exaltation	Chaos			Thought

Septenary Pathways

(The heading 'Image' refers to the Major Arcana of the Tarot, as described in Naos)

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Satan/Shaitan is thus conceived as a type of energy associated with, or which symbolizes, human lust and indulgence and does not have any superiority among the 'dark gods' described in Naos, with Atazoth {1} described as the most powerful of the Dark Gods and Shaitan stated to be 'an' - not 'the' - Earth bound representative for the Dark Gods. All of which entities are used, evoked via sorcery, in a practical way, as a learning experience by an External Adept.

The External Adept is then expected to leave such external sorcery behind and advance toward the next stage, that of Internal Adept the crux of which is the learning experience of living alone in a wilderness area for at least three months. {2}

The much vaunted 1984 *Black Book of Satan* {3} is therefore just something temporarily used by an External Adept as part of their training; just one aspect of their pathei-mathos; one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'ceremonial temple' for between six and eighteen months.

They then move on to the other tasks, the learning experiences, of the Seven Fold Way, one of which involves living alone in a wilderness area for between three and six months.

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{1} According to hermetic tradition Atazoth (At-azoth) means an "increasing" of Azoth, where Azoth, as illustrated in the manuscript Rosarium Philosophorum, is a combination of Alchemical Mercury, Alchemical Salt, and Alchemical Sulphur, whose nine combinations form the pieces of the modern alchemical Star Game.

Rosarium Philosophorum (MS Ferguson 210, University of Glasgow Library)
Azoth: Tria Prima (Paracelsian Trinity)

The combination of Alchemical Mercury, Alchemical Sulphur and Alchemical Salt

{2} The neglected text *The Diary of an Internal Adept* is a transcription of the handwritten journal of one candidate and is an honest and revelatory narration of the rite undertaken in the 1990s in the Outer Hebrides. It is available at https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

{3} A printed copy of *The Black Book of Satan* is in The British Library at General Reference Collection Cup.815/51, BNB GB8508400

It was the work of the 1960s and early 1970s Yorkshire-based and satanist Temple of the Sun,and as 'Anton Long' wrote, using the pseudonym 'Stephen Brown', (qv. https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf) in a typewritten letter to David Austen dated 6th September 1992 eh, (https://archive.org/download/satanicletters-2/satanicletters-2.pdf) this was an early Left Hand Path group and not part of the Longusian tradition.

Appendix B

A Basic Introduction To The Deofel Quartet

The novels of the *The Deofel Quartet* were written between 1976 and 1992 (that is, before the public Internet) and initially distributed by hand and by means of postal services. They express

the apolitical nature of the Longusian tradition and present much of the diverse aural traditions as Anton Long received them: as stories about people, their interactions; their 'satanic' or esoteric views and beliefs; and about certain events that involved those people.

In The Deofel Quartet he simply reworked the factual material – as writers of fiction are wont to do – in order to make an interesting story, in the process obscuring the identities of those involved and sometimes their place of residence or work; added some entertaining details (as in the 'astral battles' between goodies and baddies in Falcifer) and concatenated certain events in order to provide 'action' in a limited time-frame.

History

The original handwritten MSS (all with handwritten corrections or alterations) were, in the early 1990s, typed out on manual typewriters by various people (including by Anton Long using the two-fingered technique). This transcription naturally resulted in typos, the occasional copying error such as the omission of some words or even the odd line or two of text. The typewritten texts were then photocopied, a title page with 'author' added, then comb-bound - all usually done by RM, a student of Anton Long - and circulated (again, usually by RM, sometimes as with the 1989 Naos collection of typescripts under the Brekekk name) to some of those who had read Naos.

The typescripts were, as Anton Long noted, "first digitally scanned in the 1990's using an early version of TextBridge OCR software and WordPerfect running under Windows95, with the resultant *wpd file exported to html in two versions, one with English (GB) spelling and one using American spelling". From these html versions, *doc and *pdf files were produced, with the scanning having introduced further errors in the texts. These *doc and *pdf versions were then circulated (by RM, Thornian, and others) via the internet from 1997 on. Several people, mostly unconnected with but interested in Western esotericism, thereafter (given that the works were circulated as being copyleft and thus were not copyrighted) produced and circulated their own versions of the texts (some sold commercially), and which versions often contained typos, omissions, additions, and errors.

Around 2008, Anton Long undertook to proofread and correct (using Netscape Composer) the html versions of the Quartet by comparing the html texts with either the original handwritten MSS or photocopies of those MSS. These corrected texts were then exported as *pdf files and circulated to interested parties mostly by means of the Internet.

These versions, however, still contained some omissions and typos missed in proofreading, such as in Chapter XII of Falcifer where the text "He would be, because of this, the Anti-Christ" should read "He imagined he would be, because of this, the Anti-Christ".

Esotericism

None of the novels of the Quartet concern politics. None of them deal with political revolution or concern themselves with "terrorism". None of them concern "neo-nazism". None of them involve "racism" or are "anti-gay" or misogynistic.

In fact, the novels – ahead of their time – contain strong female characters (such as Fiona in The Greyling Owl, and Lianna in The Giving) as well as positive gay characters (such as Fenton in The Greyling Owl).

To understand the Longusian tradition is to understand how The Deofel Quartet presences esotericism: as involving real individuals some of whom (as in Falcifer) may have an interest in Satanism and the Occult, and some of whom (as in The Greyling Owl) are not interested in, or appear not to be interested in, Satanism and the Occult. As readers of such works as Falcifer and The Giving and The Temple of Satan discover, esoterically the tradition is beyond the causal abstraction, the causal form, termed "Satanism".

Thus, as described in The Temple Of Satan,

> "All of [the books], and the manuscripts bound like books, were about alchemy, magick or the Occult. He could read the Latin of the medieval manuscripts and books, but what

they related did not interest him as the later books brought forth no desire to read further.

Even the Black Book of Satan, resting on the table, seemed irrelevant to him. They were all compilations of shadow words, appearing to Thurstan to fall short of the aim that the searchers who had written them should have aimed for. His instinctive feeling was to observe in a contemplative way some facet of the cosmos – to stand outside in the dark of the night and listen for the faint music that travelled down to Earth from the stars – rather the enclose himself in the warm womb of a house to read the writings of others. Demons, spells, hidden powers, the changing of base metal to gold, even the promises of power and change for himself, were not important to Thurstan, and he left the library with its stored knowledge and forbidden secrets and lurking gods, to walk in the moonlit garden.

The stars were not singing for him – or he could not hear them above the turmoil of his thought…

He moved, like an old man pained by his limbs, through the cold and sometimes swirling mist along a path that took him toward the Mynd and up, steeply, to its level summit where he stood, high above the mist, to watch the mist-clotted valleys below.

The heather was beginning to show the glory of its colour, and he walked through it northbound along the cracked and stony road stopping often to turn around and wait. But no one and nothing came to him – no voices, song or sigh […]

The very Earth itself seemed to be whispering to him the words of this truth. He began to sense, slowly, that there was for him real magick here where moorland fell to form deep hollows home to those daughters of Earth known as springs and streams, and where the Neolithic pathway had heard perhaps ten million stories.

No wisps of clouds came to spoil the glory of the sun as it rose over the mottled wavy hills beyond the Stretton valley miles distant and below. No noise to break the almost sacred silence heard. For an instant it seemed as if some divinity, strange but pure, came into the world, and smiled."

In addition the work considers personal feelings and desires which are often unconscious, and can be made more conscious by intuitively relating them to spheres of the Tree of Wyrd and its attributions. For example, The Temple Of Satan relates to the third sphere of the Tree of Wyrd and its attributions such as Magickal Form: Ecstasy; Tarot Images: 6,14,17; Alchemical (symbiotic) process: Coagulation.

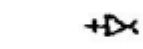
Sphere	Salt (Unconscious)	Mercury (Ego)	Sulphur (Self)
1 (Moon)	18	15	13
2	0	8	16
3	6	14	17
4	7	12	5
5	1	4	9
6	11	3	2
7 (Saturn)	10	19	20

Table II

Sphere	Form	Stone	Perfume	Star	Colour 1	Colour 2	Process	Word	Season
Moon	Night	Quartz	Petriochor	Sirius	Blue	Silver	Calcination	Nox	Aries
Mercury	Indulgence	Opal	Henbane	Arcturus	Yellow	Black	Separation	Satan	Scorpio
Venus	Ecstasy	Emerald	Hazel	Mira	Green	White	Coagulation	Hriliu	Mid-Winter
Sun	Foreseeing	Amethyst	Oak	Antares	Orange	Gold	Putrefaction	Lux	Mid-Summer
Mars	Blood	Ruby	Pine	Rigel	Red	Blue	Sublimation	Azif	Libra
Jupiter	Azoth	Amber	Alder	Deneb	Violet	Crimson	Fermentation	Azoth	Capricorn
Saturn	Reason/Logos	Diamond	Ash	Naos	Indigo	Purple	Exaltation	Chaos	

Table I

The Alchemical Process

Stage	Process	Word	Sigil	Season	Form
☽	Calcination	Nox		Aries	Night
☿	Seperation	Satan		Scorpio	Indulgence
♀	Coagulation	Hriliu			Ecstasy
☉	Putrefaction	Lux			Vision
♂	Sublimation	Azif		Libra	Blood
♃	Fermentation	Azoth		Capricorn	Azoth
☾	Exaltation	Chaos			Thought

Similarly, The Giving concerns an ancestral and communal, non-ceremonial, form of sorcery (magick) with the perspicacious reader understanding the relation, through for example the characters Thorold and Lianna, to two spheres of the Tree of Wyrd, the third and the fourth. Hence, Forms: Ecstasy/Vision; Tarot Images: 7,12,5,6,14,17; Alchemical (symbiotic) Processes: Coagulation/Putrefaction.

The Giving also concerns the preparations for an ancestral communal ceremony of sacrifice where the candidate - Mallam - is unknowingly given a series of choices and tests to judge his suitability.

The Greyling Owl deals with a type of 'hidden sorcery' that owes little or nothing to what has become accepted as 'the Western occult tradition', satanic or otherwise, with its demons, its invocations and evocations, its rituals, and people dressing up in robes. Instead, it concerns someone being manipulated, brought into a position of influence, without even knowing or suspecting there is an occult aspect; someone – in modern parlance – being 'groomed' to at some future time use that influence for a sinister purpose as directed by the person or persons to whom he is now indebted.

Thus, there is a revealing of how esoteric tradition often operates, and has operated, in the real world; and how the people involved are often secretive, with their occult connections, and their interest in the occult, unknown to colleagues and friends. The title The Greyling Owl provides a clue, for the word greyling is used in reference to Hipparchia Semele (commonly referred to as the Grayling), a type of butterfly found in Britain and one which is 'a master of disguise and can mysteriously disappear as soon as it lands, perfectly camouflaged'. Hence the title seems to, esoterically, suggest the pairing of the 'mistress of disguise' (Fiona) with 'the owl' (Mickleman) and which working together will enable sinister deeds to be done, most possibly by Mickleman (under the guidance of Fiona) influencing or recruiting people from within his natural academic environment.

What is interesting is that most critics of the Longusian tradition, including academics, have never bothered to read The Deofel Quartet; or, if they have, have apparently failed to appreciate how it explains that non-political esoteric tradition.

The Longusian Collective
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